

The American Friend

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Provided by the Board on Christian Education

For July 20—Light on the Problem
of Human Suffering

Job 1:8; 2:7-10; 19:7-10; 42:1-5;
James 5:11

THE FELLOWSHIP OF HUMAN SUFFERING

The problem of suffering is probably the most perplexing of any that we face in life. If we try to understand why suffering comes in so much greater degree to some than to others we are baffled. When we consider the mass suffering in Europe today, we cannot say that individuals suffer because of their own sins, or those of their fathers. Neither can we believe that if we are exercised by suffering, in the end there will be material blessings as in the case of Job. Particularly is it hard to understand the suffering that comes to consecrated souls.

Suffering is a part of life and comes in many different forms. It can be an enriching experience, for who has not seen those whose lives have been refined in the fires of affliction, or it can result in crushing defeat or in hardening, depending upon the attitude taken.

In Pastor Niemoeller's farewell message to the American people, he pleads with Christians to maintain personal contact by letter or personal parcels with those starving in Germany to bring a list glimmer of hope to the souls of those whom they may not save from starvation. They may thereby be saved from the Nihilism which has resulted from shattered faith in the Christian principles for which the Western powers asserted they were fighting, but whose actual policy is resulting in the extermination of millions. He asserts that Christians cannot overcome the European disaster unless there is a change in international policy, but that they may be a reconciling force to the spirits of those suffering. We know that life can become very limited, but it can never go beyond the reach of God's Spirit.

There is a phase of suffering which perhaps is not much understood, but of which all must be dimly aware—that of the consciousness of the difference between God's nature and our own. It is a suffering experienced in even greater degree by those who seek to grow in the knowledge of God. Jesus said, "Except a grain of corn fall into the ground

and die, it abideth alone." Death always means suffering. St. Paul said, "I die daily." In the Word it is written, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

There is a suffering that the natural man sustains if he wills to become alive unto God, for it means constantly cutting across his own will, and putting his will with that of God. But this is not a crushing sorrow, for at the same time a larger life presses in on his spirit, a joy and a peace that passeth understanding. God's laws are immutable and operate as surely in the spiritual world as in the world of nature about us. While suffering in itself is stultifying, if offered to God it becomes an accompaniment that runs in a minor key through the melody of a constantly deepening life, in the measure that the life is yielded up to God.

Civilization seems to be standing on the brink—either of destruction or of a much fuller life than hitherto has been possible. God's Spirit is a force in the world which is not reckoned with by the powers making the decisions that are shaping the future into which we all must move. It is a force, however, that can be released through Christians in the measure in which they have it. Perhaps there is no greater need in the world today than for lives that have entered into the fellowship of suffering. Christ prayed "that they all may be one." Is there any other way than by experiencing the underlying life of the Spirit?

Questions:

1. In what ways does entering into fellowship with God enable us to enter more completely into fellowship with others?

2. If suffering be our lot, is life to be merely endured or are we conscious of its being a developing experience?

MILDRED D. DILKS

For July 27—Wisdom for Daily Living

Proverbs 1:1-5; 3:13-18; 9:9-10;
James 1:5

ATTAINING THE WISDOM OF GOD

Since the time of Solomon, wisdom has been prized highly—the art of knowing how to deal with life. Much stress has been laid of late years upon human relations. Life has grown more complex and we are more dependent

on others. The need for wisdom and understanding is emphasized. Factories have instituted personnel departments, organizations have developed committee work, often more for the purpose of learning to work together than for the value of the things which may be accomplished by such a group. As the world is drawn closer together, it is felt that if nations could understand one another there would be less likelihood of war—the value of an exchange of students, of inter-visitation, of international service clubs is urged, and that of missionary work is recognized.

One definition of wisdom is discernment. In James 3:17 we read "the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." How can we attain this wisdom from above? Some philosophers tell us that during the last few generations man has lost contact with his intuitional knowledge of God, that in the rapid development of a scientific, technological age, man's knowledge has increased without a corresponding moral and spiritual development. We have lost our power to discern good and evil. They state that a crisis period has been reached when spiritual leaders must be produced or man will destroy himself.

When we consider the various expedients for developing understanding, and discernment, we wonder if the value of prayer, of silent waiting before God has not been largely overlooked. Has there not been a tendency to place a premium upon rushing into work, or of discussion in trying to solve problems? But talking about problems is not solving them and learning to work together may not produce anything really constructive. St. Paul asks, "Hath not God made foolish the wisdom of this world?"

In the feverish ferment of our times, perhaps the greatest contribution that can be made is to help individuals find their way back through cluttered lives to the source of strength. Instead of trying to work at fixing up life and relationships, would it not rather be better to open the well springs of life at its source and bring healing to tired spirits? We read that "they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk, and not faint." If our work is to be really effective and God is to be made unto us wisdom, is there any other way?

Questions:

1. How can God make use of our knowledge in giving us wisdom?

2. Wisdom is usually associated with age. Under what conditions is this true?

MILDRED D. DILKS

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EDITORIALS

A Communist Scarecrow?

HOW much reality is there in the charge that Communists are on a renewed invasion of America? Suddenly Communists lurk in every corner, infesting American institutions as never before, if we are to take seriously the news of the hour. Is it a genuine engagement? Or is it an old fashioned political witch hunt? Is it a red herring being dragged across the trail to detract us from more important issues? Is it designed to blacklist the political liberals under a general curse on "Communism?" What are Communists doing now in America that they were not doing six months or ten years ago?

Perhaps a renewed Communist front has appeared, but the lay reader might well be perplexed in trying to account for it. Whatever the answer may be it comes at a convenient time for those who seek to place America under the yoke of Universal Military Training. It became evident to the proponents of UMT that their program was destined for defeat. The American public and the anticipated votes of the Congress were not back of it. America was tired of war and the war system. They were being told that atomic power had made the old orthodox methods of warfare with massed armies obsolete.

What could be done to change the inertia and outright opposition which were blocking Universal Military Training? The answer? People arm when they are afraid. Convince them that an enemy is crouching somewhere and they tend to move toward defense. Whether it is Communism in Greece, Hungary or in America, the result in American defensiveness is much the same.

Certainly Communism is the wrong answer to human frustrations. It is wrongly based. It will not work—not in the long run. It is probably weakening in Russia now. In fact, well-known and presumably well-informed writers are saying that there is more discrepancy between the "haves" and "have-nots" in Russia than in Great Britain. Our fears, if they have any foundation, should lie not in the possibility of the ultimate success of Communism, but in the sabotaging of American recovery. We should not be wholly indifferent to that possibility. America probably could not be conquered by the ideology of Communism, but she might conceivably be weakened by Communist activity.

There are probably many Communists in America. How many, we do not know. They are doubtless at work for their ideology. How desperately they are at work now, is not known, but American citizens can readily note the strange coincidence of the publicized Communist revival with certain national moves such as UMT, and with the perennial tactics of trying to pull the Communist canopy over all political leaders and influential people who stand to the "left."

We do not assume that all people favoring Universal Military Training are insincere or that they maliciously adopt the tactics of political chicanery to gain their ends. It is rather a question of whether political leaders, on either side of an issue, appropriate means near at hand which seem justified by the ends they seek.

As in golf, so in politics—keep your eye on the ball!

Scattering Quaker Oats

GENERALLY we eat them—with too great relish. They should be planted. One who travels among Friends should always carry a seed bag on his arm, broadcasting as he goes. He should also keep the soil of his own soul ready for the planting by others.

This should be done with considerable humility for the seeds of the spirit are not all "Quaker." Friends have no corner on truth. Whatever they have to share with others is no more and no less than the Christian message as interpreted by Friends. As other Christians have their peculiar contributions to make so do Quakers. But we should remember that what we have in common with other Christian groups exceeds our distinctive contributions. Even so let us share our life and message, leaving it to germinate where it may.

It brings a great satisfaction to know that Friends from England and the Continent of Europe are coming among us with their messages. The seeds they scatter on American soil are germ-live, for they have been winnowed by days of testing. It is a good time for American Friends to listen—expectantly. These Friends speak to us with the moderation which suffering often induces. They have been forced to distinguish between the superficial and the genuine, the temporal and the eternal. The results of their experiences, they will say, have not been uniformly good. Yet they are significant. It will be difficult for American Friends so largely sheltered through the war

years, to attain a sympathetic and receptive spirit, but they should try.

Seed time and harvest are always mixed, for there are no distinct seasons for sowing and reaping, but the present days are potential while war restrictions are lifted and travel is renewed. Seeds, germ tested, will fall among us. May they find responsive soil.

**"Lead us not into temptation,
but deliver us from evil."**

DOES God indeed lead us into temptation? This line in the Lord's Prayer has called forth various interpretations such as, "Don't give us an examination we can't pass," and "... except it be to deliver us from evil." In any case it acknowledges temptation and the constant danger of evil. It presents the great potential which men have in their relationship with God. The prayer is very realistic. It does not blink the

fact of continuing evil, but it does lay hold upon the delivering power of God, not as a finished fact, but as a constant process. For instance, one is not delivered from evil so long as he must buy products from the "sweat shops" of the world. We do not know the nature of evil if we think that being delivered from it is a simple finished act.

In the constitutional convention, Benjamin Franklin suggested asking "Almighty God for help." Hamilton curtly replied that they did not need any "foreign aid." The chief reason that men get into trouble and cannot extricate themselves is that from the very start they have treated God as a foreigner. Our troubles start at the *beginning* of our problems because we have not taken God into our counsel. Without God, we move from "temptations" into "evil." The Psalmist gave the answer—"O Lord, in the morning (from the very beginning) thou shalt hear my voice."

E. T. E.

To Friends Everywhere

The Epistle of London Yearly Meeting, 1947

Dear Friends:

We think of most of you hearing this letter read at your Meeting for Worship. The significant thing about a Meeting for Worship is that it is where we meet God together. Moses heard the word, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Jacob said, "How dreadful is this place! this is none other but the house of God." With us, there is no "dread," for we gather as children around a father; but the more we come to know Him, the more our reverence will grow.

Worship is not so much an attitude of mind which we cultivate, as a response drawn from us by a consciousness of God's presence. The silence will be rich as we feel the word, "Be still, and know that I am God." Prayer will then be the natural overflow from full hearts; the spoken word will tell of His power and of His purposes.

At this Yearly Meeting, gathered in perverse and difficult days, we have asked, "Who is sufficient for these things?" And in our sense of insufficiency we have been drawn close to one another in a family circle. We have been thrilled as we have heard how some of our younger members are tackling difficult jobs in hard places. We have been touched as they have spoken of their reliance upon older and more experienced Friends. In particular we have remembered our young men who are having to face the challenge of conscription. We hope this chill wind will brace them to firm determination, in the spirit of George Fox of

whom it was said, "He is stiff as a tree and pure as a bell, for we could never stir him."

The circle widens as we think of you who will read this letter; some in small groups, on the Continent of Europe, in the East, or under the Southern Cross, feeling the strain of isolation; some in the wide spaces of America; all of you within the family of Friends.

The circle spreads further. Within it are multitudes of men and women who look forward with apprehension, some to nothing more than days of inconvenience, others to privation, to hunger, to hopelessness. Behind lies the haunting fear of a world where man has discovered devastating forces and has not the moral character to control them. We can only think effectively of masses of men as we have an ever-deepening sense of God, the Father of all. We cannot face the future with confidence unless our confidence be founded upon the sufficiency of God, unless there has grown within us some understanding of the triumph claimed by Jesus, under the very shadow of the Cross: "Be of good cheer, I have overcome the world."

In the solemn silence of your Meeting you may come to some knowledge of the character of that overcoming, to some appreciation of the mystery, whereby the triumph of Jesus was at once a victory for all time, and yet a call and an inspiration to a fresh overcoming in each succeeding generation.

God's purpose is to win men to His way of thinking, to His way of acting, reconciling them to Himself. In fulfilling this purpose He calls His followers

to aid Him. He looks for us to witness to His truth which is so often forgotten. This Yearly Meeting has reaffirmed its opposition to conscription for military purposes, believing that no political expediency can make an evil thing right. God's purpose *must* find expression in political and social life; it is the duty of His followers to see that no political programme, however much good there is in it, comes between them and their loyalty to Him.

If our world is to be saved from the results of war-like passions, it will be when men recognise the nations as members of one family and begin to care for one another. Dear Friends, to each of you comes the call to take your share in this "caring." Do not just wait for action of Central Committees but promote the outgoing spirit in your own Meetings. Do not wait for your Meeting to initiate work for peace. Start yourself, with whomsoever you can make opportunity, to spread the life and power which take away the occasion of all wars! Do not let dependence on large-scale organisation, important as it is, hinder you from direct personal touch with the ones and the twos. This was the way of Jesus.

God lays His hand upon thee; He calls thee to lay aside every weight, to mind that which is pure in thee to guide thee to Him, to follow wherever He shall lead.

*Signed in, and on behalf of,
London Yearly Meeting,*

W. MAUDE BRAYSHAW, Clerk
Friends House, 28 v. 1947.

Our Day in the German Gestapo

By Rufus M. Jones

THE story has often been told of the visit of three Quaker men, D. Robert Yarnall, George Walton, and myself, to the German Gestapo at the end of December, 1938. But new light has now been thrown on the events which led to that visit by discoveries, since the war, of official documents in the German archives which prove that the pogrom of November 9 and 10, 1938, called "the Day of Broken Glass," was planned and carried out by top officials of the Nazi Party. Many Jews were killed the night of the 9th. All Jewish shops had their windows broken and much of their possessions ruined. Synagogues, which could be burned without endangering German property, were set on fire. Thirty-five thousand Jews were taken to concentration camps that day. The free food centers, which had been set up by the Jews for feeding their people who had been reduced to poverty, were destroyed and ceased to function.

We assumed at the time, probably naively, that this outbreak of violence was due to a burst of hate occasioned by the shooting of Embassy Secretary Ernst von Rath in Paris at the hands of a Polish Jew. Impressed as we were by the sufferings of the Jews in this crisis, Clarence Pickett and I visited the German Ambassador in Washington and asked him to get permission of his Government for the Service Committee to take relief to the Jews who were suffering in Germany. He promised to use his best efforts to secure the permission. Quite naturally, as we can now understand, no results came from these efforts, if they were actually undertaken which, in the light of what we now know, does not seem very probable. I suspect the Ambassador did nothing.

Reporting to Reich Marshall Herman Goering after the Court had investigated the deaths of one hundred and six Jews who were slain that November night, Judge Ludwig Schneider, who presided over the pogrom hearings, wrote: "Public opinion to the last man knows that political actions like that of November 9 are organized and carried out by the Party, whether this is admitted or not." At the time of our visit to Berlin an official told us that the events of that night and the following day were the result of a spontaneous uprising of the people. We remarked that it was strange that it occurred in every city in Germany and followed the same lines of action everywhere.

Our official replied, "Of course, spontaneous uprisings must of necessity have some sort of guidance!" Obviously the guidance did occur. Joseph Goebbels, as the documents now show, told a Party Leader who telephoned to him at 2 a. m., November 10, about the killing of a Polish Jew, that there was "no cause for excitement over the death of one Jew, since in the next few days there would be thousands."

This same Judge Schneider, who presided over most of the pogrom trials, decided that the cases be quashed without public trial, reporting that persons who committed these deeds were carrying out the recognized will of the Leaders of the Party. He added: "The responsibility for command lies with those who command, not with those who carry out the commands." It appears, therefore, very plainly that the events of "the Day of Broken Glass" were planned by the Heads of the Party and executed by their subordinates who consequently could not at the time be expected to be punished for the crimes committed.

This situation explains why Finance Minister Schacht, who was very friendly with us at the time of our visit, refused to take us to see Hitler, whom everybody in America knowing of our visit expected us to see. Schacht, who no doubt had inside information of the plans for this pogrom, gave what seemed to us at the time a very humorous account of what would happen if we got an interview with Herr Hitler. The visit itself would obviously have been anything but "humorous," and Schacht was determined to spare us the experience. We came nearer going into the lion's den than we realized and yet we tried every known expedient to get into it!

Our minds were so occupied with the desire to get help and relief to those who were suffering that we gave almost no thought to the dangers which confronted us on this visit. We waited two weeks, before starting, in the vain hope that the German Ambassador would succeed in opening the door for the proposed relief. Of course no door was opened.

At the November meeting of the Service Committee a deep concern spread over the group that a delegation should be sent at once to Germany. At the Board meeting the first Wednesday in December a positive decision was reached to go forward with the delega-

tion. The three Friends above mentioned were selected and I was asked to be chairman of the delegation. We all wanted President Frank Aydelot of Swarthmore College to go with us and he was very keen to do so, but a minor operation which he had just undergone made it impossible for him to travel.

At the farewell meeting before we sailed, I spoke briefly as follows: "There must be no illusions in our mind about this venture of ours. The difficulties of space, of distance, of stubborn ocean stretches we can probably overcome. Mountains can be tunneled; they can even be removed. Matter is no doubt stubborn, but nothing in the universe is so stubborn, so utterly unconquerable, as a mind possessed by a set of ideas that have become entrenched and sacred. Our struggle is not with flesh and blood but with an intangible set of entrenched ideas, what we now call "ideologies." We can almost certainly accomplish some practical things which need personal attention. Whether we can influence minds or soften hearts or make spiritual forces seem real—that remains to be seen. We shall do our best and wisest and we shall go in the strength of God."

We sailed on the S. S. Queen Mary which made a record trip on that crossing. E. Stanley Jones was on the boat with us and sat at our table. It was from him that we got the lines which became memorable as we faced our difficult tasks:

"DeValera with his green shirts and
his back against the wall;
Mussolini with his brown shirts riding
for a fall;
Hitler with his black shirts lording
over all;
Hurrah for Gandhi with no shirt
at all."

When we got to Plymouth early in the morning, the storm that was on was too bad for the ship to land passengers, but in spite of the storm Joan Fry made our ship and crossed with us to Cherbourg, entering with much insight into all our problems. We shall never forget that day with Joan Fry. When we were in the middle of the ocean I was called up by radio-telephone and asked by the *Philadelphia Record* for information as to the aims of our trip. I refused to give any information, whereupon a sensational article appeared next morning, built on imagination, telling of a proposed Quaker visit to Herr Hitler! This was taken up by

the London papers with corresponding headlines. The information was being hawked about the streets of London that morning. And so the "information" reached Goebbels in Germany, in advance of our arrival, and he wrote the famous article on "The Three Wise Men" who were coming to "save" Germany—a scurrilous article.

We landed at Cherbourg, spent the evening in Paris with Allen Hole and his wife, exchanged our money, engaged sleepers for Berlin and were there next morning, five days from the time we left home. In the rush of dressing in the train compartment I put my clothes on over my pajamas and then spent much time that day hunting them. When they were found that night there was considerable merriment at my expense!

We at once formed a small conference group which included Howard Elkinton, head of the German Center; Paul Sturge, who had joined us from London; Jim Lieftinck of Holland; and prominent German Friends who were from time to time invited. We spent all our evenings counseling on ways of procedure and on aims to be accomplished. Our first visit was to the State Department and the first person we saw was the German Ambassador who had been called home from Washington. He saw us first and ran to cover. We never actually found him for he was always "out" when we called as we often did. It very soon became evident that little could be accomplished through the State Department.

The first Sunday morning after our arrival there appeared a scathing article in Goebbels' official newspaper against "Gesellschaft der Freunde," which we naturally supposed meant the Society of Friends. We went to Quaker Meeting that morning in a discouraged state of mind, convinced by this terrible article that our visit was in vain and that we might as well turn around and come home. We had a wonderful meeting, however, with great depth of life and power. After meeting was over we learned through a very intelligent person that the "Gesellschaft" that was being attacked was a society of the Masonic Order and had nothing whatever to do with Die Gesellschaft der Freunde. What a relief it was! Meantime through consultation with Jewish agencies and leading Jews we worked out a plan for the extensive migration of as many Jews as could be got out of the country and for bringing relief to the more desperate cases in Germany.

When we had our plans matured, I made a call by telephone to Myron Taylor in London, chairman of the Intergovernmental Commission on Refu-

gees, and interpreted our plans to him. He felt that we were encroaching on the work of their Commission. Whereupon I went by the Hook of Holland to London for a two days' consultation with the Intergovernmental Commission. It was decided that we should hold in abeyance all plans for assisting the migration of Jews until the Commission had its plans completed. This reduced our immediate task to securing permission to bring relief to those who were acutely suffering. By the time of my return from England it had become clear to everybody that we must visit the chiefs of the Gestapo, in the hope of securing the necessary permission to undertake the purveying of relief. Every avenue of approach had been tried. Every department of the Government that offered any hope had been visited. We had knocked at all doors that gave a chance of forwarding our main purpose. Everybody said, or intimated, that only the chiefs of the Gestapo could issue the permission we were seeking. And everybody in official circles knew, though we didn't know, that the Gestapo had done the deed.

The Monday after my return from England we went in the morning to the office of the American Consul-General, Raymond Geist. If ever there was a good man, he was one. We told him that we had to visit the chiefs of the Gestapo and that we knew of nobody but himself who could make the visit possible. He said, "I will do what a man can." After trying to telephone, which we already knew always failed to get any response, he put on his hat and went into the storm that was raging that day in Berlin—said to have been the worst storm and lowest temperature for eighty years! In about half an hour we were summoned. We leaped into a taxi and drove to the huge building. Six black-shirted soldiers with helmets and muskets escorted us to the great iron doors which opened and let us in to the ominous building. It is gone now. Nobody will ever see it again. We were given tickets and were told that we did not need them to get in but we should need them to get out!

We went through seven corridors, each one opening into an uncovered square, and then climbed five flights of stairs to a top room where Raymond Geist met us and said: "I have done it. Two chief officers of the Gestapo have been delegated to hear your plans and to get a decision on your project." The Chief of the Gestapo at this time was Heydrich, nicknamed the "Hangman," who was later assassinated in Czechoslovakia. He was in the next room and we could see him through a window. But our first task was to convince the

two hard-faced, iron-natured men assigned to us. The night before I had prepared an opening message; had had it carefully translated into German and typed. I asked the two men to read it before we began our discussions. It was as follows:

"We have come so Germany at this present time to see whether there might be any service which American Quakers could render, and to use every opportunity open to us to understand the present situation. Those whom we are to meet and with whom we are to consult should clearly understand that we have had close and friendly relations with the German people throughout the entire post-war period. We represent no governments, no international organizations, no parties, no sects, and we have no interest in propaganda in any form. We have always been unhappy over the conditions of the Peace Treaty and in spirit opposed to those conditions.

"We came to Germany in the time of the blockade, organized and directed the feeding of German children, reaching at the peak no less than a million two hundred thousand children per day. We were the first to arrive in Vienna after the war where we brought in eight hundred cows and supplied the children in the hospitals with milk, and brought in coal for the fires in the hospitals. After the different revolutions in Austria we gave relief to the families of those who suffered most in these collisions, always having permission from the existing government to do so. And at the time of the "Anschluss" we were distributing food to a large number of Nazi families.

"In all this work we have kept entirely free of party lines or party spirit. We have not used any propaganda, or aimed to make converts to our own views. We have simply, quietly, and in a friendly spirit endeavored to make life possible for those who were suffering. We do not ask who is to blame for the trouble which may exist or what has produced the sad situation. Our task is to support and save life and to suffer with those who are suffering.

"We have come now in the same spirit as in the past and we believe that all Germans who remember the past and who are familiar with our ways and methods and spirit will know that we do not come to judge or to criticize or to push ourselves in, but to inquire in the most friendly manner whether there is anything we can do to promote life and human welfare and to relieve suffering."

They read the document slowly, carefully and thoughtfully. It plainly reached them and we noted a softening effect on their faces, which needed to be softened. Then followed a prolonged conference in which we presented our plans and pleaded our cause, answering many questions. Finally the leader said: "We are now withdrawing to consult with the Chief Heydrich and in about twenty-five minutes we shall report the decision."

UNESCO and Friends

By Leonard S. Kenworthy

During this awesome period we bowed our heads and entered upon a time of deep, quiet meditation and prayer—the only Quaker Meeting ever held in the Gestapo! It proved to have been rightly ordered. The two men returned at the announced time and the leader said: "Everything you have asked for is granted." I said, "That is splendid. We should like to have the report in writing." "No," the leader said, "the Gestapo does not give its decisions in writing." "What will be the evidence, then," I asked, "that this decision has been made?" "Every word," he said, "that has been spoken in this room has been recorded by a mechanism and this decision will be in the record." We were glad then that we had kept the period of hush quiet and had uttered no words for the record! The leader then said, "I shall telegraph tonight to every police station in Germany that 'the Quakers are given full permission to investigate the sufferings of Jews and to bring such relief as they see necessary.'"

It is unlikely that that message was ever actually sent. But in all other respects the promise made to us was kept, and the door was opened for the extensive relief which followed our visit, including the emigration of many Jews. It will always be something of a mystery why the Gestapo, which was itself deeply involved in producing the tragic situation we went to relieve, should have received us, respectfully listened to our plea, and finally granted our unusual request to try to repair some of the damage they had done. No doubt the fact that American Quakers had come to feed German children after the first World War, and that some of them themselves had shared in the feeding, counted for something and made its due impression.

But, I think there was something more subtle than this memory of past favors. I believe for the moment these hard and brutal-minded men, accustomed only to ways of force and violence, found themselves confronted with an unexpected new way of life, which had at its heart another kind of force to which they, in a moment of softness, yielded and paid their respect. If that view is correct the outcome was a miracle wrought by the way of love. The gentleness of the men at the end of our meeting with them, the fact that they went and got our coats and helped us put them on, and shook our hands with good-bye wishes and with a touch of gentleness, made me feel then, and now in retrospect, that something unique had happened in their inside selves.

AMONG all the specialized agencies under the aegis of U.N., the United Nations Educational, Scientific and Cultural Organization is the nearest approximation to the Quaker approach to developing One World. There are some Friends who have doubts about supporting certain parts of U.N., but there should be few, if any, Friends who have doubts about supporting Unesco, since its aims and methods lie close to the ways of Friends, and in most instances are identical.

As many Friends know, Unesco was established "to contribute to peace and security by promoting collaboration among the nations through education, science and culture." In an historic preamble, the governments that are parties to its Constitution assert, "that since wars arise in the minds of men, it is in the minds of men that the defences of peace must be constructed." This same preamble declares that "a peace based exclusively upon political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting, and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind."

The inclusion of the word "spiritual" in the last statement would have given Unesco a broader and better base and would have made the organization even more satisfactory to Friends. But such a word and such a concept will not be included in the charters of governmental bodies until the religious groups of the world learn to live in peace and harmony among themselves and until the world as a whole recognizes the place of religion in modern life. That day still seems far distant.

In the meantime there is a tremendous amount to be done to attain peace and security through educational means. Unesco represents the attempt to work for such goals at the highest governmental level. It is an international office of education, science, and culture. It is the general staff for a world-wide campaign against illiteracy, ignorance, and misunderstanding. It is the coordinating agency for efforts to develop world-mindedness. It is "an agency for the preservation of peace through understanding."

Although working under severe handicaps because of the small budget of six million dollars allotted to it by the General Conference, a sizable part of which had already been spent by the Preparatory Commission, and because

of the problems involved in assembling an outstanding staff representative of all parts of the world, Unesco is well underway. Several score of projects have been determined for 1947 and many of them are already in full swing.

FOUR VITAL PROGRAMS

Four of these general programs have been given the highest priority rating and Unesco's efforts are being concentrated upon them. The first of these is the program for the reconstruction and rehabilitation of education, science and culture in war-devastated countries. Field workers have already been sent to several of these nations to investigate the most pressing needs, and a one hundred million dollar campaign has been launched to provide help in reconstruction. This campaign is being conducted for money, materials, and scholarships for study abroad, and many of the international voluntary agencies are cooperating in one way or another with this campaign, among them the Friends World Committee.

The second of these programs is called Education for International Understanding, and includes a number of different approaches to this goal. One of these is the Inquiry into the Development of International Understanding through the Schools of Member-States, Part I of which has already been issued. A seminar for key educators will be held in Paris for six weeks this summer to explore ways of developing world-mindedness through the schools. Small regional conferences of adult education leaders are being planned to explore the same topic with these influential moulders of public opinion. A program is under way for improving textbooks and teaching materials as they relate to this general theme of international understanding. International Relations Clubs are being aided and a clearing house on the exchange of persons is being established at Unesco House in Paris.

The third of these high priority programs is that of fundamental education. The ultimate aim of this program is the equalizing of educational opportunities for all the people of the world. With one-half of the world illiterate today, that is obviously a tremendously large undertaking. Pilot projects are therefore being launched during 1947 by the Governments of Haiti, Brazil, and China, in conjunction with Unesco, as experimental and demonstration centers for the world. A fourth project will be undertaken in a section of Africa not yet designated. This work will be con-

ducted along the lines outlined in Unesco's publication on Fundamental Education, to which several world authorities in the field, including Ranjit M. Chetsingh, well-known Indian Friend, contributed.

The fourth main project is the establishment of an international institute for research and exploration of the four and a half million square miles of the Hylean-Amazon region in South America, a highly important area comprising one-third of South America and bordering on six countries. A group of experts have already sailed for that region as Unesco representatives.

FRIENDS SHOULD BE CONCERNED

In many of these projects and in others not mentioned here, Friends should be tremendously interested. In the ideals and objectives of Unesco they are or should be vitally concerned. The Friends World Committee is already in close touch with Unesco, but that should be only the beginning. Friends should become interested and influential in the National Commissions and National Cooperating Bodies in each country, which serve as the national branches of Unesco. Consideration of Unesco should be featured in Friends forums, schools, and discussion groups. Individual Friends should keep informed as to its activities. It is possible that there should be a Friends World Council on Education, one of whose jobs would be to survey and stimulate education for international understanding among Friends, and particularly in Friends' Schools and First-Day Schools, and another of whose jobs would be to cooperate with Unesco. This might well be a correspondence committee, at least until the next World Conference of Friends, forming a part of the existing World Committee for Consultation.

In the building of the "defences of peace" Friends can participate wholeheartedly and effectively. And every Friend can help in the building of these defences in the minds and souls of men and women and children everywhere. Supporting Unesco is but one aspect, albeit an important phase, of this urgent and essential contemporary task.

Humility does not rest, in final count, upon bafflement and discouragement and self-disgust at our shabby lives, a brow-beaten, dog-slinking attitude. It rests upon the disclosure of the consummate wonder of God, upon finding that only God counts, that all our own self-originated intentions are works of straw. And so, in low humility we must stick close to the Root and count our powers as nothing except as they are enslaved in His power.

Holy Obedience
THOMAS R. KELLY

Two basic problems have had a large place in human thought, affecting happiness, success and often life itself—one, the right relationship to God; the other, a right relationship to man, society and, in a lesser sense, to the things and interests of time.

On the surface it was a religious problem that the lawyer brought to Jesus that day when he said, "What good thing shall I do to inherit eternal life?" Soon, however, it became clear his real problem was social—"Who is my neighbor?" But perhaps we can not so easily separate the two. When, with Jesus' approval, the lawyer quoted the two great commandments as showing the way to eternal life, he was admitting the inseparable relationship of the religious and the social concerns. So with patience, tact and unerring skill, Jesus undertook to correct his faulty thinking. Discerning the evident fault in his social thinking and his prejudice, Jesus told him the story of the good Samaritan. "A certain man" making a journey was robbed, beaten and nearly killed. A priest and a Levite in turn passed by; both of whom may have been too pre-occupied with their religious concerns to consider or acknowledge a pressing social obligation. Then "a certain Samaritan" did something about it; he came, saw, and with quick compassion cared for the wounded, suffering man. Of course, now the lawyer just had to admit it was the Samaritan, the despised one, who had shown himself to be a neighbor. Then Jesus said, "Go and do thou likewise."

Through the centuries, men have reacted differently and often strangely to these basic problems. Let us note a few isolated situations. Cain, following a worship experience, killed his own brother and then in self-justification asked God, "Am I my brother's keeper?" David ran for his life before the jealous fear of King Saul, but one night, finding the king asleep out with his encamped army, he refused to lift his hand against the Lord's anointed. David would not have been thus deterred from killing others. William Penn, with a fine balance as to the religious and the social obligations, inaugurated the "holy experiment" in government—Pennsylvania—showing a fine, impartial Christian neighborliness to all parties. Abraham Lincoln, grief-stricken at the ravages of a civil war with its terrible costs, losses, and suffering, acknowledging openly and repeatedly his deep religious concerns, likewise showed a magnanimous Chris-

tian neighborliness in those memorable words of the Gettysburg speech. These incidents show a growing realization of the relationship between the religious and the social obligations, as well as indicate progress in the understanding and practice of unprejudiced neighborliness.

WHAT OF TODAY?

Now what of our present world situation? Within the past hundred years we have been swept onward with accelerating speed toward what may best be described as a world neighborhood of nations. Various factors have contributed to this situation: inventions, discoveries, industrial revolution, improved means of travel and communication, growth in commerce and world trade, technological developments. Then two world wars swept in upon us. So it seems we just have to ask again, "Who is my neighbor, now?", and to whom am I under obligation to show myself a neighbor? And now the nations must learn quickly to be good neighbors.

One wonders, incidentally, what would have happened if the Samaritan had arrived a bit earlier while the robbers were there mistreating the man; or if perchance the three—priest, Levite and Samaritan—had arrived together at the earlier hour? Although Jesus leaves that question unanswered, we cannot well avoid its consideration in our world situation today. There are at least three possible things they might have done: pass by on the other side, remonstrate with the robbers, or they might have used force against them to protect the sufferer.

So we search farther for our world neighborhood formula. Just what has happened in recent years, what is going on now, and what of tomorrow? Surely we cannot pass by on the other side unconcerned, with no sense of responsibility. And it has been demonstrated that mere appeasement will not solve the problem; nor will another war do so. All thoughtful, concerned persons are convinced that rocket plane, atomic war would simply and surely destroy whatever is left of democracy and freedom and would engulf all surviving peoples in revolution, anarchy and chaos.

Certainly those two world wars were not exhibitions of international neighborliness. Rather, the Axis powers and the Allied nations respectively drawn together as groups for military advantage, fought it out to the death. And the world's roadsides are filled yet to-

day with the millions of robbed and dying victims, while other millions lie sleeping where the awful carnage left them. But those world-shaking convulsions did draw or drive all the nations into yet closer proximity and into more involved relationships. So our statesmen have been saying: "It is now one world, and we shall have to see it, acknowledge it, and learn to live accordingly." And then, an "iron curtain" is flung out across the map and pushed farther and farther over the terrain, enfolding more and more of the national groups within its secret purposes.

TWO WORLDS—OR ONE?

"Watchman, what of the night?" Now men are saying—"After all, must it be two worlds instead of one?" Two groups of nations with widely different if not conflicting ideologies—democracy versus communism—trying to live together in the same world; or each group, fearful and suspicious of the other, armed for defense in case the other strikes? Dr. Paul Hutchinson, returned recently from nearly a year of travel abroad, studying the present world situation, tells us that nearly all the people of Europe today are so filled with fear that another war is imminent within the next twenty years that they are apathetic about trying to rebuild their home life, or their industrial and economic life. Many here in America share the same fear.

We must not give up in despair nor cease to believe a way may be found out of the terrible dilemma, back toward understanding and world peace. Dr. Hutchinson believes it is possible to find a basis of understanding and cooperation with Russia. Concerning plans for control of the atomic bomb he quotes Mr. Gromyko as saying very recently: "Russia is unwilling to accept the American scheme in all particulars"; that the agreement "must be complemented by the establishment of a comprehensive system of international control including inspection." Dr. Hutchinson says also he is reliably informed that our Quaker relief workers have been allowed greater freedom in the Russian zone than in the other zones in Germany and that relief goods distributed there are more clearly marked, and people more clearly understand the source of help.

Furthermore we note that when Secretary Marshall returned from the Moscow conference recently, his whole emphasis was on economic conditions in Europe, no mention of the military aspects of the Truman Doctrine being made. The Secretary's more recent speech at Harvard, suggesting the new plan for united effort toward economic

rehabilitation in Europe with America carrying the heavy end of the load, has met with wide approval here at home and increasing encouragement abroad. Now Russia has agreed to cooperate in that plan, as Marshall said was intended from the beginning.

Brevity of space forbids consideration of other important aspects of this world situation. While there are many discouraging factors, over against these are also encouraging features, including the very large service afforded by UNRRA, with America's leadership and major contributions; our more recent and continued heavy shipments of food and other relief supplies with additional large financial contributions; General MacArthur's outstanding achievement and success in Japan; and finally, now, the Marshall plan for Europe. There seems hope we may yet achieve a realistic, working world neighborhood of nations; that we may have a United Nations, alive, developed, respected; a realistic, working world neighborhood of nations in which no nation or individual will have grounds for asking: "Who is my neighbor—now?"

THE CHRISTIAN'S SECRET OF HAPPINESS

MATTHEW 5:1-10

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." — DEUTERONOMY 7:29.

BLESSED ARE YE—HAPPY ARE YE!

In Matthew's record of the Sermon on the Mount he has given us in a few brief sentences the progressive steps in Christian happiness. As you read them you find a growth that is spiritual and a relationship that is personal. Together they form the pattern for happiness. For happiness is not solely an inner experience; it is a shared experience.

You also find that it revolves around the kingdom of heaven, which is the rule of God in the hearts of men! Read the list of beatitudes: poor in spirit; they that mourn; the meek; they that hunger and thirst after righteousness; the merciful; the pure in heart; the peacemakers; the persecuted. As we progress from one phase to the next we find a larger place in our lives for God, and our fellow men, until we are willing to endure misunderstandings and persecutions for righteousness' sake. And we wish to state here that *righteousness* is not an artificial piety, or negative abstaining from doing evil. It is vigorous putting into action of the principles of the kingdom of God, and

is done where we can be seen by our fellow men. It is the natural sequence of spiritual thinking.

What is the effect upon us when we pass through these stages of Christian growth? Step by step we realize that the resources of the kingdom of God are ours; that we find comfort—strength; that the earth responds to our way of life; that we have a sense of satisfaction within; that God is seen everywhere; that God is recognized in his children; that again we are surrounded by the protective powers of the kingdom!

What are these steps to happiness? Poverty of spirit is a sense of discipleship, teachableness; it brings its reward by the consciousness of God's presence. The spirit of mourning is not sorrow, but penitence, for we have failed to reveal our heavenly Father in his true light, and our repentance brings comfort. Meekness is humility—a grace that is recognized by men of every land; the meek are truly world-wide in their power and influence. Hunger and thirst are desires for the kingdom of God among men. Truth and righteousness become realities when we desire the kingdom to come—that his will be done in earth as it is in heaven. The law of seedtime and harvest is that of being merciful or compassionate and those who show purity of life and purpose find evidences of God in unlikely places. This is no long-awaited, far-off event; it is a present reality. The Quakers have an historic phrase that helps us out here: "Walk cheerfully through the earth, answering to that of God in every man." Those whose hearts are pure toward God can speak to that likeness and character in their fellow men.

Peacemakers are not just pacifists; they are reconcilers. Christians are charged with the ministry of reconciliation, both personal and community-wide. We reflect our relationship with God in our ability to reconcile; a Christian is by his very nature a peacemaker, or else he has failed to grow spiritually as this passage suggests. Persecuted? Forbearance is the word, and again the resources of heaven are at your command. We have thrilled at the forbearance, fortitude, and faith of those who have been persecuted for righteousness' sake these past years. Niemüller of Germany, Trochme of France, Bergraa of Norway. What was their strength? These very virtues portrayed in the Sermon on the Mount long ago.

If you would find happiness in the Christian life, remember that the secret is within you—the kingdom of God, and it finds its expression in righteousness—your relationship with others. Blessed are ye.

HAROLD N. TOLLEFSON

Yearly Meeting Sessions in Review

CALIFORNIA YEARLY MEETING

The fifty-third session of the California Yearly Meeting began in Whittier, on June 17, when Allen U. Tomlinson, presiding clerk for the past thirty years, read the opening minutes. R. Ernest Lamb, superintendent of the Yearly Meeting, gave the initial address.

Climaxing the first days' activities was the Men's Extension Banquet, at which Errol T. Elliott spoke on his recent trip to Europe. "I am convinced," he stated, "that there are probably larger numbers of people in Germany who did not believe in Hitlerism than we have generally supposed." The Woman's Missionary Union banquet, also held that evening, had as its speaker John Astleford of Guatemala. Cora Snyder took charge of the ceremony dedicated to the fiftieth anniversary of mission work in Alaska.

Dr. Harold Case, pastor of the First Methodist Church in Pasadena, gave the address for the Board of Prohibition and Public Morals. "We have come to an important juncture," said Dr. Case. "The alternatives facing us are a high-speed, drunken civilization which will ruin itself, or a sober civilization which will move into a peaceful life. Temperance is a religious commitment. It will come only when determined people bring it about through faith and belief." Also on the program was Dr. Titus Frazee, who told of impending state legislation which aims to institute liquor control. Dr. Frazee is affiliated with the state temperance union.

A feature of one of the business sessions was the reading of epistles from other Friends Yearly Meetings in Ireland, London, Norway, Sweden, Denmark, Vienna, Australia, and Africa, whose representatives sent their greetings and best wishes to this Yearly Meeting at Whittier.

On the afternoon of the opening day, Monthly Meeting representatives gathered to appoint new officers to serve for the year of activities ahead. Blaine Bronner, of Spring Valley, was chosen as presiding clerk; Lena Schroeder of Midway City, as assistant clerk; Elma Pearson of San Marino, as reading clerk; and George Jenkins of Alamitos, was again appointed announcing clerk.

Some of the speakers at the various devotional and evangelistic services were Allen N. Reynolds, of Illinois; Herbert and Agnes Lund, and John and Esther Astleford, who brought reports from the mission fields; John and Dorothy Sinton; Wilmer Cooper, Peace

Board Secretary of the Five Years Meeting; Blaine Bronner; Paul Tibbetts; Glen Rinard; John Spitzer; and others.

"Quaker Haven," the first of a series of twelve or thirteen homes to be built for retired Friends' ministers and missionaries, was dedicated during one of the afternoon sessions. The property to be used for this project was donated to the Yearly Meeting by George and Sarah Weeks. It adjoins their residence in Whittier. The money for the first house was furnished by the W.M.U. The dedicatory address was made by R. Ernest Lamb, following statements by Sara Terrell and Will B. Wickersham, the latter being chairman of the managing board for this project.

A long and varied program featured the Christian Endeavor Banquet held on the evening of June 20. As toastmaster, O. Herschel Folger introduced visitors, following which T. Eugene Coffin, superintendent of youth, told of plans for opening Camp Quaker Meadow again this summer. Verle Lindley, new president of the California Christian Endeavor Union, was introduced and told of the new three-year program planned for the Christian Endeavor. Two of the special projects to be undertaken are the building of a home for the state youth superintendent, and financing a young missionary couple in a trip to Alaska or Central America. Main speaker of the evening was Bruce Kurre, field secretary for the California Christian Endeavor Union.

The traditional Friends' Alumni and Old Students Banquet had over two hundred and seventy-five in attendance, to hear Errol T. Elliott speak on "The Essential Meaning of Quaker Education." Former students from Friends colleges all over the United States were present.

Approximately nine hundred Quakers attended the final Sunday morning service, at which Errol T. Elliott brought the message on "Unconditional Love." "Too often people say 'I will love him if—' and then put in their own qualifications and conditions," he said. "The unconditional love toward which we must move cannot be petty and emotionally sentimental. We must have understanding, imagination, and a desire to contribute toward making a loving world."

Sunday evening was given over to the Christian Endeavor, at which time the new officers and representatives were installed. T. Eugene Coffin brought the evening message.

Special mention must be made of the faithful service given by Allen U.

Tomlinson, retiring clerk, who has served as presiding clerk of the Yearly Meeting for thirty years, and was also presiding clerk of the Five Years Meeting from 1940-1945. He was honored with the reading of a minute of appreciation in his behalf, as he handed over the duties of his office to Blaine Bronner, new clerk.

LLOYD JONES

NEBRASKA YEARLY MEETING

Friends assembled for Nebraska Yearly Meeting on June 4, at Nebraska Central College, where a spirit of peace prevails on the campus and the distractions and turmoil of the outside world seem far away. The serenity which the beautiful natural surroundings impart is most conducive to seeking the will of the Lord.

Preceding the opening of the Yearly Meeting sessions the annual Worker's Conference was held on Tuesday, June 3, at the Friends meetinghouse in Central City. Problems of the rural church were discussed in the morning sessions, while the afternoon was devoted to a consideration of factors which influence lasting peace.

READING OF THE EPISTLES

At the opening session of the Yearly Meeting the presentation of the reports of the state of society from the different Monthly Meetings helped to bring about a sense of unity. Because the Meetings of Nebraska Yearly Meeting extend over a wide geographical area, these reports, giving a picture of the spiritual state, the problems and achievements of each Meeting during the previous year, are always received with a great deal of interest. The feeling of unity with Friends everywhere was strengthened even more by the reading of epistles from many Yearly Meetings in the United States and other countries. The affirmation in the German epistle that, "We live in the certainty that this is God's world," exemplifies the type of message which is an especial inspiration to those of us who have been spared the suffering and tragic experiences which others have undergone. The epistle from London Yearly Meeting was considered so significant that each Friend was furnished a mimeographed copy so that it might be shared with members of the Monthly Meetings who were not present.

Herbert Mott, first president of Nebraska Central College and one of the founders of Nebraska Yearly Meeting, was present and his words were a source of inspiration to those in attend-

ance. Worth while reports from the general superintendent, Millard Powell, from the chairmen of the various departments of the Yearly Meeting, from the Friends Committee on National Legislation, the Friends Fellowship Council, and the American Friends Service Committee were received. The report of the activities of Nebraska Central College during the past year revealed definite growth and continued realization of the ideals of higher education with a Christian emphasis.

It was with deep regret that requests were received from M. Herbert Watson and Milo H. Crosbie that they not be reappointed as presiding clerk and recording clerk, respectively, positions which they had filled faithfully for more than twenty years. The Yearly Meeting will continue to look to these friends for counsel and guidance. Russell Stands and Howard McKinney were selected to fill the positions as presiding and recording clerks respectively, and entered upon their new tasks in a spirit of humbly seeking to do the will of the Lord.

A FORWARD STEP

A recommendation from the Evangelistic and Church Extension Board that a full-time general superintendent be appointed at the time of the mid-year meeting of the Board was approved. This should help greatly in the encouragement of work in places where there are now signs of increased interest. The history of the growth and decline of Meetings in Nebraska Yearly Meeting was presented very vividly by Millard Powell through the use of a map of the Yearly Meeting upon which he used colored tacks to represent individual Meetings. First, he traced the decline in the number of Monthly Meetings which Nebraska Yearly Meeting has experienced since its establishment by removing the tacks which represented Meetings which were discontinued. He was then able, however, to place seven new tacks on the map where there are definite stirrings at the present time. He emphasized that lack of interest and loss of vision cause decline but that vision precedes faith and growth.

Another recommendation of the Evangelistic Board which was wholeheartedly approved was that one representative from each Quarterly Meeting to future Yearly Meeting sessions should be under twenty-five years of age. Although there were very few Young Friends present from Meetings other than Central City this year, the report given by Elizabeth Mesner of the activities of the Young Friends during the year was a significant contribution to the Yearly Meeting. In addition, The Young Friends were in charge of

the Friday evening service at which Lela Battin gave the message.

Mabel Blacksmith, a Sioux Indian, was a visitor at the Yearly Meeting sessions and spoke in behalf of the Brainard School for Pine Ridge Indians in the Black Hills of South Dakota. This is an interdenominational school which is under the guidance of John Kerns.

Helen Walker, president of the Women's Missionary Union, expected to attend the Yearly Meeting sessions but was prevented from doing so because of the floods. On Friday evening the members of the Missionary Union met together for a fellowship dinner which was followed by an inspirational candlelight consecration service.

SPIRIT OF UNITY

Although different Friends participated in the devotional periods, there seemed to be a continuity in the messages which were presented. Concerns were expressed that we seek to rise above the trivial affairs of earth and center our attention on spiritual things. The need for placing complete faith in God's ability was emphasized.

In the closing session of the Yearly Meeting, Millard Powell spoke briefly on the need for a right spirit and right motives in doing tasks. He based his thoughts on John 21:5, in which Jesus questioned his disciples who were fishing, "Children, have ye any meat?" They answered him, "No." Christian experience places a resilience within an individual which enables him to rebound in times of stress. If there is nothing within an individual, the net is on the wrong side of the boat. After the effort has been put forth and the work of the year is over, it is well to ask ourselves, "Children, have ye any meat?"

KATHERINE HONOLD

FROZEN FUND

Official confirmation has been received that the money earned by conscientious objectors during the war (about \$1,300,000) was taken out of the special account as of the end of hostilities announced by the President on December 31, 1946. The funds thereupon became a part of the miscellaneous or general receipts of the Treasury. The bill introduced by Congressman W. Sterling Cole of New York (H.R. 1938) would allocate this money to the International Children's Emergency Fund. Now that the Children's Fund has been assured of at least fifteen million dollars from the United States Treasury, a move is under way to have action on the Cole bill taken by the Subcommittee on Pay and Administration of the House Armed Services Committee, headed by Representative William W. Blackney of Michigan.

FOR YOUNGER YOUNG FRIENDS

AN AUDIENCE WITH THE EMPEROR AND EMPRESS

Esther Rhoads is a Friend who is in Japan with the L.A.R.A. relief agency. Elizabeth Vining, another Friend, is tutor to the Crown Prince. Esther Rhoads tells of an audience which she and two other L.A.R.A. representatives had with the Emperor and Empress.

Promptly at the appointed hour we were led to the audience chamber. At one end were decorated screens, but the chairs for the Emperor and Empress were not in front of the screens as one would expect from the Dolls Festival. They were to the right and we three sat on the left. The Master of Ceremonies stood and interpreted. We entered the room first and were shown our places. Soon a door opposite us opened and the Emperor appeared, looking very well groomed, but unspeakably weary. He came forward with a friendly smile and shook hands with each of us. The Empress followed, looking fresh and very charming in a beautiful court dress (simple, modern court dress) of lavender and gold. As I had been presented the day before at a Child Welfare Conference, she spoke of the pleasure of meeting me.

We were all seated. The Emperor addressed us each in turn. He spoke of his appreciation of the L.A.R.A. program, and one of our number expressed appreciation of the cooperation of the Ministry of Welfare. He asked about the women and children and spoke of our religious emphasis. Perhaps it would be better to say that the Emperor commented in a way to draw us out. Then the Empress took her turn. The conversation was quite informal. The fact that all had been in Japan a long time was known. I was asked about Elizabeth Vining, and the Empress seemed pleased when I said that Elizabeth enjoyed her lessons especially. They were solicitous for her, wondering if her schedule were not a bit heavy.

We touched on the need of gradually shifting from relief to rehabilitation projects, on our joy in the participation of students in the clothing distribution program, and ended with emphasis on our appreciation of the cooperation of all Japanese agencies in the program. We, of course, thanked the Emperor and Empress for the great honor conferred on us and promised to convey their expressions of appreciation to the L.A.R.A. agencies in America. After thirty minutes the Emperor thanked us heartily for coming, we all shook hands again, and the Imperial retinue withdrew.

AFSC Newsletter

REHABILITATION BRINGS HOPE

This is a story of stretching relief dollars.

The church people of Switzerland recently contributed an amount of money which would have purchased 900 bed-sheets for the needy of Germany. Instead of buying sheets, however, the frugal Swiss sent Germany seven tons of raw cotton. That is enough for over 7,500 sheets! So as the church members of Germany work up this cotton, they get eight sheets for every single one which could have been bought ready-made. What's more, the unemployed Germans get jobs doing this. *And so they get hope.* Thus helpful outsiders are giving the despairing Germans three gifts—sheets, jobs, and hope.

Following that Swiss pattern, the World Council of Churches this month sent a first shipment of 8½ tons of raw cotton to the German churches. The experts say that this is enough for 9,180 sheets, instead of merely 1,100. It works out, if you prefer at 25,500 sets of underclothing for adults—many more than could be bought for the money the cotton costs. Or you can translate it into equally impressive terms of needed children's stockings, bandages, layettes, towels, or deaconess' dresses. The money for this "Experiment of Cotton" came from American church people through the interdenominational agency, Church World Service, in New York. Now plans are being considered for sending raw wool in to make men's suits, and leather to make shoes.

The same principle is also being applied in two other fields:

With \$50,000, the World Council has sent to Germany hundreds of tons of woodpulp. For that money, 50,000 hymnals could have been bought for the German Protestants. Instead, with the wood pulp, they will get half a million. In terms of money that means each book will cost ten cents instead of a dollar. Meanwhile, 450 German workers, paid in marks collected by the German churches, will be given employment for a year. No wonder 1,500 additional tons have just been snapped up at \$150,000 for newspapers and text books in Germany!

Similarly, at Mannheim, Germany, to replace a bombed church, volunteer workers of a Lutheran congregation are starting to build a church out of the rubble. The project is made possible because, in Switzerland, the World Council has ordered this month about \$10,000 worth of roof and trimming wood, glass, and metal. This is twice the cost of a wood army barracks, of

which the council has sent 120 for use as churches in devastated areas. But for a large congregation, the seating capacity of 420 provided by a rubble church is more suitable than the 170-person capacity of a barracks. The greater expenditure is also justified by the permanence of the cleaned-brick structures.

Eugen Gerstenmaier, head of the German Protestant relief agency, has a word for such projects. He calls them "combination" projects. They combine foreign aid with German muscle, to add up to solace and hope!

ROBERT ROOT

FRIEND TO FRIEND

As soon as the Russian Zone of Germany was opened for parcel post packages, the American Friends Service Committee wrote letters to some thirty-five Friends' families there, telling of the interest and sympathy for them existing here.

Many Meetings have been put in touch with individual Austrian and German Friends and are sending packages regularly, thus helping in a small measure to share our bounty. This has proved a great privilege in many instances, and interesting and moving correspondence has developed. Many Germans are carrying heavy responsibility in educational and other fields. The letters we get from them give vivid pictures of the privations and suffering which they and other Germans must bear.

The Friend-to-Friend plan, which was proposed to each Meeting with the suggestion that the Meeting or a group of Meetings help one or more European Friends family for six months, has brought many touching letters from abroad. The Committee felt it should share these with the Friends in this country.

"I thank you very much for your letter of February 21, 1947, which I received on April 9," one Friend wrote from the Russian Zone.

"It was a great and joyful surprise for us to receive your greetings . . . It is very nice that you are trying to deepen the friendship with us . . . after all the terrible years of the past . . .

"We are thinking with spiritual joy and gratitude of the days when we still had American Friends in Bad Pymont . . . Even if one did not understand every word spoken, we felt the deep spiritual relationship and the universality of Quakerism."

Another Friend from Magdeburg spoke of the "cruel winter" and of living in a destroyed town "among pale, sad people, and among ruins." She adds

that "former Friends have gone to England or to America, or they are dead."

"Your kind greeting of February 21, for which I express my heartfelt thanks, could not have reached us on a better day than today, Easter Sunday," wrote another Friend from the Russian zone. "It is, indeed, the blackest one Germany ever faced . . . Although we are a small family, my wife was just begging a neighbor for a few potatoes to prepare a frugal meal. I myself am trying to get in touch with kindred souls who can help us in our situation which is a desperate one, especially from a spiritual point of view. Many letters, however, never reach their destination and may it please God this one will."

"I am the only Friend in our small but beautiful town in which many a tear was shed when your boys left us so suddenly. Traveling to our next meeting place (Erfurt) is so difficult that you in America will cover in the same time a distance at least twenty fold . . . Seeing Friends in other Zones is well-nigh impossible."

The joy of reestablishing contact with Friends is expressed in nearly every letter. From Thuringen a Friend wrote:

"It is a great joy for us to know that the connection with our Friends in the world is being reestablished. The spiritual tie between us is thus becoming visible again and makes it easier for us to bear all that is difficult . . . This will be an opportunity to free us from our feeling of isolation."

"We shall certainly enjoy hearing from time to time. Personal intercourse will help toward the awakening and deepening of many things. If, in addition to that, we receive such generous material support we do not know, actually, how we earned this . . .

"We are looking forward to any sign of your faithful friendship."

From Hagenow came the following expression of pleasure at word from the outside world:

"Your letter which I received a few days ago has given me great joy. At last, at last, again connection with Anglo-Saxon Friends! . . . I used to remember the English and American Friends in my prayers, because there was nothing else I could do for them. How I am longing for the time when we shall again have a Yearly Meeting in Pymont with the foreign Friends. I am practicing my English again for this purpose."

"I am in correspondence with Friends in other cities of Germany and am exceedingly happy when the Quaker periodical arrives."

Any Meeting interested in receiving names should get in touch with Natalie B. Kimber, American Friends Service Committee, 20 South Twelfth Street, Philadelphia 7, Pa.

THE DEVOTIONAL LIFE

GOD IN OUR LIVES

Selections by ARDIS MICHENER

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God.

JACOBI

* * * *

... if thou truly believest in Him, thine ear will be attentive to His voice in thee, and the door of thine heart open to His knocks. Thou wilt yield to the discoveries of His light, and the teachings of His grace will be very dear to thee.

WILLIAM PENN

* * * *

From the lowest depth there is a path to the loftiest height.

—Author unknown

* * * *

As ye return home to within, to the true Light of Jesus . . . to be guided by it, you shall have true rest and peace . . . Return home to within; sweep your houses all, the groat is there, the little leaven is there, the grain of mustard-seed you will see which the Kingdom of God is like . . . and here you will see your Teacher not removed into a corner, but present when you are upon your beds and

about your labour, convincing, instructing, leading, correcting, judging and giving peace to all that love and follow him.

FRANCIS HOWGILL

* * * *

The thing we long for, that we are.

JAMES RUSSELL LOWELL

* * * *

In the end, thought rules the world. There are times when impulses and passions are more powerful, but they soon expend themselves; while mind acting constantly, is ever ready to drive them back and work when their energy is exhausted.

J. McCOSH

* * * *

If we have God in all things while they are ours, we shall have all things in God when they are taken away.

—Author unknown

* * * *

... as the path of duty is made plain, May grace be given that I may walk therein,

Not like the hireling, for his selfish gain,

With backward glances and reluctant tread,

Making a merit of his coward dread, But cheerful, in the light around me thrown,

Walking as one to pleasant service led; Doing God's will as if it were my own,

Yet trusting not in mine, but in His strength alone!

JOHN GREENLEAF WHITTIER

* * * *

In obedience to the will of the Lord I came, and in His will I abide faithful to death.

MARY DYER, 1660

* * * *

The divine mystery of this infinite God is revealed and discovered in the hearts of the sons of men . . . and He hath given us to enjoy and possess in us a measure of that fullness that is in Himself, even a measure of the same love and life, of the same mercy and power, and of the same divine nature.

EDWARD BORROUGH, 1660

* * * *

A dedicated life is itself the great sacrament.

JOHN S. ROWNTREE

* * * *

We recognize His Voice as speaking to us; not only in the pages of Scripture, but also in the whole course of life as ordered by Him; and yet more closely in the inmost chamber of our own hearts; and we desire to yield to it an undivided allegiance.

CAROLINE E. STEPHEN

* * * *

Help us to remember Thy many children who are grateful for chance crumbs and a cup of water.

THOMAS F. CHILCOTE, JR.

TRANSCENDENT THREESOMES

A cheery fireplace: the cat I see:

The telephone then jangles pleasantly:

And crowded under one small roof are three:

Life thus grows worth the living once again.

A man or maiden faces bitter strife;

Yet they—together now as man and wife—

And with a child—can smile at tides of life,

And there seems less of struggle and of strain.

Beyond the miles, a friend who truly knows

The stormy wind of trouble, how it blows—

The fullness of my life, its friends and foes . . .

This kindly one dispels the fog and rain.

And if you ever feel the weight of care,

Then from the ether waves and from the air,

God, through His Son, replies in answered prayer,

And banishes life's sorrow, fear, and pain.

GEORGE R. HUTCHINSON

SUMMER STANZAS

A Tanka

Only warm sunlight

Can open water-lilies

To full perfection.

Only equal warmth of love

Can fully open our hearts.

A Cinquain

Ripe wheat,

Bronzed in the sun,

Waves in deep yellowed curves,

Heavy heads rich on the stalks—life

Fulfilled.

MILDRED JESSUP DOTY

HIGHWAYS IN MY HEART

My mind is on the highways—

My mind can travel far

To where the world is different

And the strangest people are.

But when I meet these people

They are not miles apart:

They're traveling on the highways—

The Highways of my heart.

FURNAS TRUEBLOOD

FOR FRIENDLY ACTION

PUBLICATIONS OF THE PACIFIST RESEARCH BUREAU

Order through the Friends Book and Supply House
101 South 8th Street, Richmond, Indiana

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Annotated bibliography of fifty "must" books and pamphlets.
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History and actual operation of the concept (frequently used as college textbook).
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By Theodore Paullin
Only a few copies in print for reference libraries. Analyzes all types of current plans.
- (9) *Principles and Practices from Delaware to Dumbarton*, 1944, pp. 66 50
By the Staff
Tests the peace and world organization plans being put into effect against the demands of the church for a just and durable peace.
- SERIES V. Pacifism and Government (Orange Covers)**
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Examines pacifist theory in the light of political realism.
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By Mulford Sibley
A survey, in cooperation with the Social Science Research Council, of case histories during World War II.
- SERIES VI. Pacifism and Economics (Yellow Covers)**
- (12) *The New Economics and World Peace*, 1944, pp. 54 50
By Robert Stevens
Examines plans for internal and international economic security and an economy of abundance (used as textbook of Keynesian economics).
- SERIES VII. Studies on War and Government (Brown Covers)**
- (13) *The Genesis of Pearl Harbor* 50
By William L. Neumann
Analyzes records of United States and Japanese diplomacy from 1938 to 1941.

The Book: *Peace is the Victory*, Harper and Brothers, 1944, pp. 253. A symposium on the kind of peace needed. By the following: Devere Allen, Harrop Freeman, Harry Emerson Fosdick, John Haynes Holmes, E. Stanley Jones, Hiram Motherwell, A. J. Muste, Kirby Page, Albert W. Palmer, Theodore Paullin, Clarence E. Pickett, Robert Stevens, Oswald Garrison Villard\$1.50

SOUND FILMS AVAILABLE

The AFSC office at 19 S. Wells Street can supply the following 16 mm. sound motion pictures dealing with Europe's relief needs: "Adventure in Friendship," AFSC work in Finland; "While Germany Waits," a British film on Germany; and "Seeds of Destiny," a War Department Documentary.

PARCELS TO GERMANY AND AUSTRIA

As of June 15, packages may be sent to Germany and Austria weighing 22 pounds instead of 11 pounds as before. The over-all length and girth of the parcel may not exceed 72 inches, the contents must be only non-perishable foods, clothing medicinal supplies. Only

one parcel per person per week may be sent to Germany. This restriction has been lifted for Austria.

LET'S WORK AT THIS!

By ROBERT ROOT

A representative of Church World Service.

"A displaced person is not just a lazy good-for-nothing or a hopeless person," said the young Englishman. "He's someone like you or me."

I was talking with Alan Braley, a British Methodist who has recently joined the staff of the World Council of Churches to help resettle the uprooted of Europe in new lands. To illustrate his point, he told about the trip he'd just made to Austria.

"On my way back on the Arlberg express, a woman and two kiddies got on," he said. "We got to talking. She was the wife of a Hungarian officer. They left Hungary before the Russians came in."

Her husband had managed to get on to Venezuela. The wife, with their three children, went into a camp at Salzburg—D.P.'s! Her boy of eight picked up a hand grenade there and was killed. With the two remaining children, and with lucky assistance from an international organization, she was now on her way to join her husband.

But the point of his story was that she opened her purse and showed him photographs of statues she had made. As a D.P., she earned a little money by fashioning busts of American army officers. In Budapest, she had been recognized as "a brilliant sculptress." Now she was "just a D.P."—with the difference that she had hope.

Christians around the world will recognize the necessity of giving the gift of hope to people like this. More and more, it seems that the task of new hope becomes one for Christians. UNNRA has ended. It looks as if the new International Refugee Organization will have trouble to get itself started, and when it is started, its funds are going to be insignificant.

We should urge upon our Congressmen help for these worthy, though hapless people. Bill HR2910 should be passed for that purpose. It would admit, on an emergency basis, 100,000 of these people into the United States for a period of four years.

Layettes at ten dollars each for the babies of Greece are being made available through "Save the Children Federation," address 1 Madison Avenue, New York.

LITERATURE IN REVIEW

GOD'S BOYCOTT OF SIN

BY RACHEL H. KING

Fellowship Press, New York

\$2 cloth, \$1.25 paper

This is a striking title, and the subtitle is equally striking: "A Consideration of Hell and Pacifism." It is the author's thesis that in order to meet the chaotic conditions of our day, Protestantism must recover a clear and adequate doctrine of hell. This is no appeal to return to the lurid literal fires of Dante or Jonathan Edwards. Nor is it just a resort to the cudgel of fear to bludgeon men into righteousness. It is rather a penetrating argument that if God's righteousness has any meaning for human happiness or destiny, the wilful flouting of that righteousness by man must have the opposite effects of pain and loss. The question posed is: What can or will God do with an obstinately self-willed person? The answer is that "God will say an ultimate and absolute and unqualified 'no' to sin."

Rachel King shows the steps by which Judaism and Christianity came to their doctrines of a future life for the individual and of rewards and punishments. She shows also how we moderns have lost all vital convictions on these matters. She exposes the shallowness of some of our easy answers to the problem of the evil will, such as the statements that there is no hell, only purgatory, or that hell is only what we suffer in this world, or that hell is what we experience in our own souls.

Some of the most effective and convincing arguments focus around the experiences of total war. The war has destroyed the humanitarian doctrine that God is so good that he could not let any soul suffer the pains of hell. War reveals that God does not shield us, even innocent people, from the terrible consequences of sin. As we sow, we reap. In global war, evil is caught and held before our eyes in its unadulterated wickedness and is therefore most instructive in our efforts to understand God's relation to history and to us as individuals.

Rachel King insists that her book is not a finished product, but an effort to do some preliminary spade work. Many questions will undoubtedly arise in most readers' minds. The word "boycott" itself, used in connection with God's dealings with man, has a strange sound. The good shepherd seeking his lost sheep is hardly carrying out a boycott. Is the holiness of God more central than the love of God? Rachel King has purposely stressed the sternness rather than the love of God. In the last

chapter she gives her reasons. Men must learn to love whole-heartedly, and only by obedience can they learn.

The nine-page introduction by Professor Nels F. S. Ferre is itself a rewarding commentary on the book. This is a small book, but for at least one reader it opened up a large field of thought. It drove him to a further study of this controversial but much neglected subject. He hopes it may do the same to very many others.

L. WILLARD REYNOLDS

West Newton, Indiana



Secret Passage, by Betty Cavanna. John C. Winston Company. 216 pp., \$2.

The scene of most of the story, described as a mystery story for girls, is the small town where the author grew up. As the story is based on true experiences, she has been able to describe correctly the Quaker life of the time.

The story is based on the experience of a young Quaker girl in finding the true meaning of her Quaker heritage. The work of the Underground Railroad has a large place in the book.

Thee Hannah is a book very like *Secret Passage*, but is written in more pleasing style. However, this will be interesting to girls from ten to twelve years old.

SABRON LOUISE REYNOLDS

Sabron Louise Reynolds is the fourteen-year-old daughter of L. Willard Reynolds and Sabron Reynolds. Willard Reynolds is pastor of Valley Mills and West Newton Meetings.



The *International Children's Emergency Fund* is the name of a pamphlet describing their service of the United Nations. It may be secured at five cents from Superintendent of Documents, United States Government Printing Office, Washington 25, D. C.

CORRESPONDENCE

FROM OUR READERS

CRITICAL SITUATION

Editor, THE AMERICAN FRIEND:

We are facing a critical time in the history of this nation and of the world. President Truman's Advisory Commission recommends that the United States adopt a system of compulsory universal military training. What is our responsibility in a world that is trying to change from war to peace? The United Nations with a veto power is a peace organization in name only, and is no foundation for a world government. If the nations use the veto, it will lead to another war.

Our first responsibility should be reforms that will strengthen the United Nations or a new organization that will give security and disarmament to the

world. If nations agree to abide by the decisions of a common Tribunal or World Court, compulsory military training will die a natural death.

If they will not abide by those decisions, they will settle their disputes by war and will have compulsory military training. Why should the United States give handouts (except to feed the starving) or loan money to nations that will not abide by the decisions of those Courts?

The future of the world looks dark unless something can be done now to hasten the time when "Nation shall not lift up sword against nation neither shall they learn war any more."

Yours in the cause of peace,

FRANK SANTEE

Gibson, Iowa

HEARINGS ON UNIVERSAL MILITARY TRAINING

John Adams, clerk of the Senate Armed Services Committee, said that hearings would be held before the Senate Committee, but he did not know when they would be held nor how they would be conducted.

The House Committee will hear Justice Owen Roberts in favor of universal military training on June 27, and will then decide whether further hearings are to be conducted by the whole committee or by the Towe Subcommittee on Education and Training. The committee is scheduling hearings now through the week of July 7, and letters have been prepared inviting heads of national organizations. Because of the many requests to be heard, a clerk in the committee office reports, they have laid down an arbitrary rule that they will hear only national organizations and only one from any given organization or constituency.

Thus it appears that we are faced with the strong probability of full dress hearings in both Houses at the same time, between now and the end of this session, July 26.

It is important for organizations to get their requests in to be heard, if they have not already done so.

E. RAYMOND WILSON

SPIRITUAL BASIS FOR UNESCO

The preamble to the Constitution of UNESCO declares that among the final causes of war are suspicion and mistrust in men's minds, and that these attitudes must be displaced by a sense of the dignity and equality of men, and a spirit of mutual respect if permanent peace is to be realized. It asserts that peace depends on justice and liberty, on a spirit of mutual assistance and concern, and on the moral solidarity of mankind.

QUAKERDOM • AT • LARGE

Rendell Rhoades has been named assistant biology professor and professor of earth science at Wilmington College, of which he is an alumnus.

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Marjorie Hyer, Friends University, '42, went to Finland for the summer with the Quaker International Voluntary Service.

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George Whitney, art teacher at Westtown School, has had a year's leave of absence and he and his wife, Janet Payne Whitney, are spending the next few months in England.

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Dr. Philip Furnas, professor at Guilford College, North Carolina, is teaching in the Earlham College-Indiana University extension summer school at Richmond, Indiana.

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Grimsley T. Hobbs, grandson of former President Lewis Lyndon Hobbs, having graduated at Guilford College this year, will study for his M.A. at Haverford next year on a T. Wistar Brown scholarship.

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William B. Edgerton, associate professor of modern languages at Guilford College, has been appointed a university fellow at Columbia University, and will begin studies leading to a doctorate.

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Palmer M. Sharpless, instructor in mechanical arts at George School, and his wife, Joan P. Sharpless, instructor in household arts, are directors of Camp Onas, the Friends' camp at Rushland, Pa., this summer.

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Madeleine Yaude, Harold Chance's secretary who was with AFSC in France, now a member of the FRS team in the British Zone, Germany, was seriously hurt recently in a motor accident, but is reported to be improving.

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The announcement was made at the time of the meeting of the American Friends Board of Missions of the completion of the translation and review of the Old Testament into the Luragoli dialect on the African mission field.

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H. Millard Jones, secretary to the Five Years Meeting Board on Public Morals, is administrative director of the United Temperance Movement of Minnesota. He is also editor of *The Spotlight*, published monthly at 420 Lumber Exchange Building, Minneapolis, at fifty cents a year. Workers in this area of

concern would profit by a subscription to it.

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Myra Lou Williamson, daughter of Mr. and Mrs. Lawrence Williamson, Muncie, Indiana, sailed from New York, May 29, for Finland to spend four months in relief and reconstruction work under the American Friends Service Committee.

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Whitford Edgerton, well-known pastor in North Carolina Yearly Meeting, was recently honored by the Harmony Grove Meeting which he has served for many years. He was made "Pastor Emeritus" with salary for the remainder of his life.

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This year, Lincoln School celebrated two anniversaries. One was the "pearl" anniversary of *Lincoln Green*, the school magazine and the other was the "silver" anniversary of inter-school basketball with Bancroft School of Worcester, Massachusetts.

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Sky Island, near Nyack, New York, will be open again this summer, from July 1 to August 24, as a reception hostel for displaced persons arriving from Europe. Carleton and Norma Mabey, the former recently returned from Austria, will be the directors.

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J. Bernard Haviland, who has been studying at Woodbrooke School in England during leave of absence from Westtown School, will be married in Dublin, on July 14, to Sylvia Lamb, daughter of Gilbert and Hilda Lamb. They will return to Westtown this fall.

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Walter H. Mohr, chairman of the department of history at George School, has been in Germany since August, 1946, on leave of absence. He was assigned to CRALOG by the Service Committee as its representative in the British zone. He will return in August.

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Mildred E. White, who has served in Palestine under the American Friends Board of Missions since 1922, will return to the United States to become educational secretary in the mission board office. Sylvia Clark, an Irish Friend, will become principal of Friends Girls' School following the retirement of Mildred White.

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While preparing her doctor's dissertation on "Atonement in Synoptic Gospels," Cecilia Sheppard has been teaching religion and philosophy part time at William Penn College. She will do

full-time work on the Penn faculty next year. Before joining the Penn staff in 1946, she spent a year and a half lecturing for the Fellowship of Reconciliation.

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Julian Winston, pre-law student at William Penn College, won one of three superior ratings taken by Iowans at the National Honorary Forensics tournament sponsored by Pi Kappa Delta fraternity at Bowling Green University in Ohio. He was the first Negro to compete in the tournament since the recent repeal of the organization's Negro exclusion law.

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Work crews are busy on the Earlham College campus, revising existing facilities to accommodate the record enrollment of seven hundred and fifty expected in September. This will be one hundred more than this year's high, and two hundred and fifty above the pre-war record. Approval of a temporary building to house science laboratories has been secured.

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Merle L. Davis, administrative secretary of the American Friends Board of Missions, and Miguel J. Casado of Wichita, Kansas, formerly of Cuba, are in Cuba for the purpose of raising funds for a new building for Holguin School. Due to the high price of sugar, there is considerable money in Cuba at this time, although this project is partly a process of education in raising funds.

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Ruth C. Day, director of Christian education and church secretary for Greensboro Monthly Meeting, North Carolina, Asheboro Street, for the past four years, has resigned. No successor has as yet been named. On Wednesday evening, June 25, at the close of prayer meeting, an informal social time honoring Ruth Day was enjoyed by all those attending the service.

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The peace caravan training institute for the eastern part of the United States was held at Earlham from June 20-28, conducted under the auspices of the Service Committee. Groups trained have gone to work around Dubuque, Iowa; Omaha, Nebraska; St. Josephs, Missouri; Syracuse, New York; Youngstown, Ohio; New Castle, Indiana; and in various places in Pennsylvania and Michigan.

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Cecil E. Pearson, minister of New York Yearly Meeting, was awarded the degree of Doctor of Philosophy in Old Testament by the Graduate School of

oston University this spring. His dissertation, "Prophecy and Apocalypse in the Old Testament," is an analysis of these two types of Biblical literature. He holds degrees from Pacific College, Willamette University, and has attended Harvard. He received his B.D. degree from Hartford Theological Seminary. He and Mary Pennington Pearson are serving South Glens Falls Meeting.

Howard and Gertrude Kershner left June for Europe, representing the International Children's Emergency Fund and of the United Nations. Howard Kershner resigned as vice-chairman of the Save the Children Federation to undertake a special mission of contacting governments for the purpose of obtaining grants to support the program of the Children's Emergency Fund. He will also help perfect plans for distribution of aid to needy children in France, Italy, Greece, Albania, Poland, Finland, Austria, Hungary, Czechoslovakia, and Yugoslavia. Gertrude Kershner will be official photographer. Both of these Friends are carrying Minutes from the World Committee and their own Monthly and Yearly Meetings to visit Friends on the Continent. They expect to return in late autumn to help acquaint the American people with the condition of children in these countries. They continue to contribute their time without remuneration, and have spent nearly nine years in work for children.

NEWS OF OUR MEETINGS

The Marshalltown Friends Church had a Daily Vacation Bible School covering a two-week period, with an enrollment of sixty-six pupils. Orval and Lois Cox were in charge of the school, assisted by thirteen helpers. On the closing night a good program was given and a display of handiwork of those attending the school was shown.

Federal permit has been granted Chicago Monthly Meeting for a \$35,000 to 40,000 meetinghouse on their site in Morgan Park, in the extreme southern end of Chicago. Plans had been drawn and contract letting, with prompt commencement of work, is expected soon. An adjoining Sunday school building is contemplated in later years, with ultimate erection of a parsonage, also, on the site.

Friendsdale camp, established by Lloyd and Clara Canady on a scenic part of their Watseka, Illinois, farm, is rapidly expanding its service as an example of Friendly hospitality to many faiths. Camps, evening meetings and retreats of various denominations in Watseka and beyond are frequent at

Friendsdale, to whose summer and winter recreational facilities has been added a swimming pool and dormitories.

Friends at Earlham, Iowa, united with the other churches of the community in a most successful Daily Vacation Bible School. This closed with a program Sunday, June 1, at the Friends church, in which some of the work of the School was presented and an exhibit of handiwork of the various departments was shown. It was felt that both the instructors and pupils had benefited by the experience.

Oberlin, Ohio, Meeting was organized into a regular Monthly Meeting in April by Allen White of the Fellowship Council. During the past school year the Meeting has shipped over one hundred boxes of clothing, shoes, bedding, and sewing equipment. From ten to fifteen food parcels have been shipped each week also. The Meeting prepared a booklet of graces for use in the college dining rooms on "Share a Meal" evenings, and has circulated a letter from the AFSC to make more graphic the use of the contributions to Quaker relief. Regular meetings are held on Sabbath morning.

Winchester Quarterly Meeting was held at Muncie, Indiana, May 17. The Young People's Meeting and Ministry and Oversight Meeting convened at nine o'clock. Merle Davis showed pictures, taken on his recent trip to Africa and Palestine, to the young people's group; and John Walters had the devotions and read from the Queries in the meeting of Ministry and Oversight. Reports on State of Society from several Meetings were read by the Clerk. Memorials were given for many Friends who had passed away since the last meeting. John Walters, evangelistic superintendent, had charge of devotions and an open meeting which followed, during which many expressed themselves. Several visiting Friends were in attendance.

First Friends Church of Long Beach, California, has an active group of young people who are taking their places in church responsibilities. The Christian Endeavor Society ranks first in its Achievement Chart of California Yearly Meeting. Two recreation programs, one for the junior group and the other for high school and college ages, are sponsored by Lansing and Eleanor Bulgin each Tuesday evening. Loreen Spitler has organized a missionary circle among the young girls of the church, who conduct their meeting each month. Their main project at present is to help support the mission work in Alaska. They entertained their mothers recently

at a lovely tea in the home of Mrs. J. Everett Hollingsworth. One of the young men, John Spitler, is rendering outstanding service in speaking for the California Temperance Federation in Southern California and as a supply pastor for various neighboring churches in the Yearly Meeting.

California Friends have been very much interested in the missionary work in Alaska this year as they celebrated the fiftieth anniversary of their work. The Missionary Board selected Harold Walker, minister of the East Whittier Friends Meeting, as a representative of the Yearly Meeting to spend three weeks in visiting the stations and holding evangelistic services. He took moving pictures, showing the natives in their natural surroundings and costumes, which were exhibited at an evening service in East Whittier. Family week was observed in the Meeting in a unique manner one Sabbath morning when, in response to cards sent out to couples who had been married by Harold Walker, a service was held in which marriage vows were renewed. Another interesting feature of the week was a family-night basket dinner at the church. Invitations were sent to all families connected with the Bible School and many responded who had never been in the church before. An interesting program followed the dinner.

HORIZON

There is plenty of room and housing in the rural areas of America for 100,000 of Europe's displaced persons each year for four years, Bishop William T. Mulloy, of Covington, Kentucky, president of the National Catholic Rural Life Conference, told the House Sub-Committee on Immigration, holding hearings on the Stratton Bill which authorizes such immigration.

In urging the need for more extensive relief, the Executive Committee of the Federal Council of Churches said European civilization is "hanging in the balance."

"What we do to cope with the immediate emergency of lack of food," it was said, "may determine whether a continent will sink into chaos or whether it will be rebuilt on firmer foundations."

Protestant and Catholic congregations are using alternately the Church of St. Catharine in Luebeck, Germany, an ancient structure which had not been used for one hundred and fifty years, until it was re-opened recently to provide places for bombed-out worshippers to gather. It is reported by the Ecumenical Press Service that similar joint use

of church edifices by Catholics and Protestants is common in various parts of Germany, especially in Saxony and Thuringia.

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Juvenile delinquency results not only from the indifference of adults but from the fact that "the world has lost its sense of sin," assistant director Edward A. Tamm of the Federal Bureau of Investigation has said. "Is it any wonder that so many millions of Americans, bewildered by the situation with which we are confronted abroad and at home, look back with a feeling of desperate longing to their own school days when the teaching of love of God went hand in hand with the teaching of love of country?" he asked.

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Negroes are fast learning that bitterness is not the answer to the question they are asking about full-fledged citizenship in this country. Just as a man cannot argue when he is angry, so a man cannot plan when he is bitter. One of the most encouraging signs among Negroes today is this lack of bitterness and an abundance of stubborn determination to win full citizenship upon their merits rather than upon their embittered arguments, according to Dr. Gordon B. Hancock of Virginia Union University.

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Charles P. Taft, president of the Federal Council of Churches, declares that he objects "with all of my strength" to the labelling of the Federal Council as Communistic. "I believe in our economic system with all of its faults," he said. "The Twentieth Century Fund, of which I am a trustee, in a study just published has shown that in a hundred years we have raised our standard of living five times." Taft said the Federal Council has been called Communistic because its representatives or members of the Executive Committee had endorsed collective bargaining and the right of employees to join unions. These points were included in the platforms of Republicans and Democrats alike.

* * * *

Attendance of school children at religious services over the week-end is proving to be an aid in curbing juvenile delinquency in Little Rock, Arkansas, it was reported by the Little Rock Council of Parents and Teachers in concluding the first year of a church-attendance plan in the public school system. The program was inaugurated by the Council at the suggestion of Judge Lawrence C. Auten, of the Second Division Circuit Court, who reported that children who attend church and Sunday school are "not found in our courts as delinquents." Junior high pupils who attend church and Sunday school two-thirds of the time during

the year are given service credits at school. Elementary school children are rewarded with stars.

* * * *

Protestant unity can be achieved within a decade provided the machinery is set in motion now, Bishop G. Bromley Oxnam, resident bishop of the New York area of the Methodist Church and former president of the Federal Council of Churches, has declared. Bishop Oxnam proposed that ten or twelve major Protestant denominations join together in a special convention called specifically to "effect union, not to discuss it." More than eighty per cent of all Protestants in the United States, he said, are members of thirteen denominations. Most of those denominations, he added, would look with favor on such a gathering. Emphasizing the urgency of the situation, the Bishop termed Protestant disunity a "denial of God" at a time when "atheistic and materialistic forces are abroad."

* * * *

The Hutterites, oldest religious communistic society in the world, are fighting a bill pending in the Manitoba legislature to prohibit them from buying or leasing more land. John J. Maendal, manager of the Rosendale Hutterite colony near Portage La Prairie, denied before a special committee of the Manitoba legislature that the sect is "undermining community life." He said passage of the pending bill would infringe upon freedom of religion. "Democracy is freedom of religion, and we wanted that, so we came to Canada," he said, referring to migration

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WALTER H. WILSON—Minister, Minneapolis Friends Meeting, 111 West 45th Street, Minneapolis, Minnesota.

of Hutterite groups from the United States during the first world war as a result of persecution because of their pacifist beliefs. Admitting that Hutterite colonies might cause congestion, Maendal asserted, however, "You don't expect us to liquidate our way of life. It's a religious principle."

REVERSING WILLIAM PENN

The Dolliver Bill, H. R. 2286, now pending in Congress, would forbid conscientious objectors from being naturalized. It would exclude from citizenship if they were now living such persons as William Penn. In fact, all Quakers, Mennonites, and Brethren who were C.O.'s and others would be excluded. Letters to Honorable Frank Fellows, Judiciary Committee, House of Representatives, Washington, D. C., protesting passage of the bill is urgent.

BIRTHS

FOSTER — To Harry Edward and Esther Applegate Foster, Westerly, Rhode Island, June 9, a son, David Harward.

SCHAEFER — To Usher and Donna Schaefer, a daughter, Cheryl Marie, on June 3, at Minneapolis, Minnesota.

MARRIAGES

HADLEY-HAWORTH — Margaret Haworth, daughter of Alton M. and Mable Haworth of Wilmington, Ohio, to James M. Hadley, son of Everett and Ethel Hadley of Clarksville, Ohio, at Dover Friends meetinghouse, near Wilmington, Ohio, June 1, with Hugh J. Wright officiating. James Hadley is a member of Springfield Meeting and Margaret Haworth of Dover Meeting.

JOHNSTON-LILLY — Darlene Lilly, daughter of David H. Lilly and wife, to Harold W. Johnston, son of George Johnston and wife, on June 15, in Newberg, Oregon, Friends meetinghouse, with Carl D. Byrd, pastor, officiating.

LEWIS-PERISHO—MORSE-PERISHO — In a double marriage ceremony, Irene Joyce Perisho, daughter of Zenas E. and Elma Perisho, to Claude A. Lewis, son of Russell and Eula Lewis; and Helen Patricia Perisho, daughter of Zenas E. and Elma Perisho, to Donald W. Morse, son of Anna Morse, in Newberg, Oregon, Friends meetinghouse, on June 11, with the father of the brides officiating. Both couples are members of Newberg Monthly Meeting.

OGIER-BROWN—Esther Ilene Brown, daughter of J. Francis Lowe and wife of Salem, Oregon, to Orrin Charles Ogier, son of Charles and Gertrude Ogier, Holtville, California, on June 13, in Newberg Friends meetinghouse with the father of the bride officiating. Orrin Ogier is looking toward the ministry.

POWELL-CURTIN — Margaret Bell Curtin, daughter of Marvin and Ruth Curtin, to Delbert Wayne Powell, son of Delbert and Ruth Powell of Highland, Ohio, on June 15, at the Friends meetinghouse in Highland; Chester B. McKean, minister.

TERRELL-PEELLE — Harriett Peelle, daughter of the late Walter I. Peelle and May Peelle of Martinsville, Ohio, to James Austin Terrell, son of J. Gurney and Faith Austin Terrell, of New Vienna, Ohio, at Martinsville meetinghouse, June 1, after the manner of Friends.

TRUEBLOOD-TRUEBLOOD — Margaret Elizabeth Trueblood, daughter of R. Furnas and Helen Trueblood, to David Martin Trueblood, son of D. Elton and Pauline Trueblood, both of Richmond, Indiana, on June 20, at the West Richmond Friends meetinghouse, with the father of the bride officiating. Both are members of the West Richmond Meeting.

DEATHS

HADLEY—Jahu W. Hadley on Sunday, March 16, at his home near New Providence, Iowa, aged fifty-five years. He was an active member of Honey Creek Meeting. Surviving are the wife, Fannie Frazer Hadley; two daughters, Vera Cutler of Union, Thelma Perisho of Oskaloosa; and two sons, Lester J. of Boone, and Edwin O. at home; nine grandchildren; three sisters, Agnes Tomlinson and Lela Howe of Indianola, and Vera Ferguson of Dayton; three brothers, Earl of Dexter, Glen of Indianola, and Harold of Denver. Services were held at Honey Creek church with John H. Hadley and Guy W. Harvey, ministers; burial was made in Honey Creek cemetery.

HOLE—Edward L. Hole on May 13, at Friendswood, Texas. He was born near Garfield, Ohio, in 1881. Surviving are the widow, Pearl Alice, and little daughter, Pattlea, who have since gone to Earlham, Iowa, to make their home. Cooper Beatty was in charge of the services.

HOSKINS—Joel Hoskins on June 4, at Pleasant Plain, Iowa, at the age of eighty-two years. He was a lifelong Friend and member of Pleasant Plain Meeting. He was united in marriage to Ida Sharp, and following her death married Mary Christena Kirkhart who, with his two daughters and son, survive. Services were held at Pleasant Plain by Richard P. Newby, the pastor.

MARTIN—Clarence Jesse Martin at Fountain City, Indiana, May 12, aged seventy-two years. He was a convinced Friend, becoming a member of New Garden Meeting during the pastorate of Esther Cook, where he served as treasurer and trustee of the Monthly Meeting, his membership being transferred later to Fountain City Meeting. Services were conducted at the home with Esther Cook, Eldon Farmer, Earle Shevell, Esther Overman, and Louise Brinkley participating. Burial was made in Earlham Cemetery, Richmond.

MORRIS—Clinton Morris, on June 8, in the Marshalltown church where he was attending service on Sunday morning. He was born near New Providence, Iowa, January 3, 1878, the son of Benjamin and Harriett Morris. A birthright Friend and member of Marshalltown Meeting, he was a recorded minister and had spent four years in India in missionary work. Surviving are the widow, Esther Batten Morris; an adopted daughter, Ruth Ellen; and a brother, Emmett Morris of New Providence. Services were held in Honey

Creek meetinghouse, with his pastor, Orval H. Cox, and Guy Harvey of the Honey Creek church in charge. Burial was made in the church cemetery.

OSBORNE — Gertrude Winslow Osborne, aged seventy years, in North Weare, New Hampshire, on June 8. A native of Amesbury, Massachusetts, she came to North Weare in 1900 upon her marriage to Alfred Osborne. She was active in the work of Friends and the WCTU, of which she had been state president. Besides the husband, she leaves two children and two grandchildren.

PERISHO—Edith Lenore Perisho, on June 7, at Oskaloosa, Iowa, aged sixty-five years. She was a birthright member of Friends and active in the Meeting at Oskaloosa while physically able. Surviving are one sister, Mary E. Marsh, New Providence, Iowa; four brothers, Floyd W. of Fort Collins, Colorado, Walter J. of Oskaloosa, Ermin C. of Wyandotte, Oklahoma, and Lester T. of Hampton Institute, Virginia.

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HOSPITALITY COMMITTEE CHAIRMAN WESTERN YEARLY MEETING

The chairman of the Hospitality Committee of Western Yearly Meeting is Artelia Thomas. She can be addressed at 118 South East Street, Plainfield, Indiana—phone 2551.

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LOCAL MEETING DIRECTORY

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

ANN ARBOR, MICHIGAN

Meeting for worship: during summer, each First-day, 10:30 a.m. at the Unitarian Church, 1917 Washtenaw Ave.; beginning in September, each First-day, 4 p.m. at the Presbyterian Church, 1432 Washtenaw Ave. Visitors and Friends new to community welcome. For information, telephone William J. Schlatter, Clerk, at 2-7966.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halstead streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting, at 1174 East 57th Street, a United Meeting, Sunday meeting for worship, 11:00 a.m.; Monthly Meeting (following 6:00 p.m. supper) every first Friday. Larry Miller, secretary, 5748 Kimbark Ave., Butterfield 9384.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone GL 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:00 to 11:00.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00

a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone PL 2960.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 4th through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Symamore Avenue. Divine Worship, Sunday at 3:00 p.m. June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 15th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meet-

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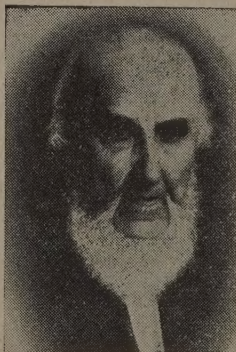
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